White Man to elevate the Blackfoot Indian even unto the artful employment of profanity and imprecation. And even when a Blackfoot is cussing a veritable English blue streak, chances are that he does not, even today, understand the traditional implications of the *náh-pi-quon* phrases he is using; more than likely he believes that he is employing terms of strong emphasis, nothing more. 195 177

About the worst thing you can call someone in Blackfoot is *i-mi-dés-ki* (dog face), and since this is a term the Blackfoots formerly used in reference to the White soldier (because of his moustache?), Blackfoot may well be the origin of that term as now universally applied to the American infantryman. [578]

The only home-grown expletive I have ever heard the Chief use is, *"I-mi-táu-chi-kahnl"*—a word which he employs with purely humorous connotation and which could perhaps best be translated as referring to the vernacular portion of a dog. 195

I told the Chief about my experiences up on the pine ridge (Jimmy translating) and the Chief considered it all unremarkable enough; however, he could not explain my having smelled cigar smoke. (Cigar is a word that the Blackfoots got from the Whites. The Blackfoot *tsi-kái-yeh* is quite obviously the French *cigarre* expressed in Blackfoot phonemes. Another Blackfoot word for cigar, which Jim usually but not always pronounces, *Bo-tsip-stahk-kan*, translates as "all tobacco.") 122

Jim explained that the Blackfoot word for ghost is *stúh-aw* and that the burial house on the ridge is referred to by the Indians as the "ghost house." The Chief was surprised to learn that someone had made off with Earrings' head, because this is definitely a recent occurrence, but I learned that grave-robbing is nothing new to the Reservation. The traditional Blackfoot method of burial was the scaffold or tree burial (chiefs and men of prominence were sometimes left at rest in a teepee high on some hill or ridge), and the Chief explained the reason that the burial house came into existence among his people. The Blackfoots left the earthly remains of their departed loved-ones wrapped in a robe and tied to a scaffold which was placed either in a tree (usually by a stream or on a bluff above a stream) or atop a cairn of flat stones. The Blackfoots believed that when the body had served its earthly purpose of transporting through life the spirit of an individual, the body should return to the earth and so nourish the earth to the creation of new life (this is certainly a philosophy much more beautiful than the White Man's encasing the dead body in a vault in order to "protect" it from any possibility of its renewing the soil which had given it birth). But the 122 764 [795] 764 [774] [812] [177]